

# THE CHRISTIAN HERALD.

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## MISCELLANY.

### ON A CONTENTED DISPOSITION.

Having been educated in retirement from the world, and in the bosom of a happy family, I have consequently, been excluded from those opportunities of becoming acquainted with the character and disposition of my fellow-creatures, which schools afford. Blessed in my friends, and in a comfortable situation in life, I have always considered myself happy ; and supposed that all who, like myself, had many comforts and few sorrows, considered themselves so too. I have been taught to consider God as the all-wise disposer of events, and to trace the hand of his providence in the daily occurrences of life ; and have supposed that it was as general for people to receive blessings with gratitude, and afflictions with resignation, as to attend to any other religious duties. How, then, am I surprised and disappointed, upon entering into the world, to find that I have been mistaken ! It is a source of serious grief to me, to observe how great a spirit of discontent exists in minds which ought to be the abode of peace and gratitude. I have recently had peculiar opportunities of observing its baneful effects ; and being extremely desirous that all, and particularly young people, should be warned against encouraging so great an evil, I venture to offer a few remarks, tending to set forth the value of a grateful, contented disposition.

The praises of a contented disposition are sounded by people who are little aware of its highest value ; who little understand the source from whence it should flow, or the ends to which it should be made subservient ; and whose meaning would, perhaps, be better expressed by the term thoughtlessness, or apathy. I desire, therefore, to make myself clearly understood as to the kind of disposition I would so strongly recommend. I wish my readers to distinguish between that self-complacency with which the worldling would say to himself, "soul take thine ease ; eat, drink, and be merry ;" and that happy state of mind which Habakkuk enjoyed when he declared, that, however adverse worldly circumstances might prove, yet, "he would rejoice in the Lord ; he would joy in the God of his salvation." Among the numerous disorders to which the human mind is subject, there perhaps is not one so fatal to its happiness as a discontented temper. It poisons every source of rational enjoyment, and casts a gloom over the fairest prospects of life. Not contented with magnifying trifling incon-

veniences, into serious trials, it deprives blessings of their value, and "shades with sorrow, what with smiles should glow." But to speak of it as destructive to worldly happiness alone, is to bestow upon it a very small part of the censure it deserves: it is much to be feared, that whoever suffers his mind to be imbued with his temper, this is very little under the guidance of that religion which enjoins us "in every thing to give thanks."

Senex is surrounded by social comfort, and domestic blessings, and possesses a share of health and vigour more than common to persons of his age. 'Tis true the buoyant spirits and the activity of youth are fled, and he must now resign to more nervous limbs those employments and recreations in which he once delighted. These deprivations, trifling as they are, compared with those that other aged persons endure, are converted, by the discontented temper of Senex, into sources of continual disquietude. Regret for blessings that are past, makes him look with an eye of indifference on those which remain, and neglect the talents he has yet to improve. Though the hand of old age lies so lightly upon him, he seems to consider it an insupportable burden. In every transient pain, in every uncomfortable sensation, he sees the seeds of some distressing disease, that is to carry him through a long course of suffering to the tomb. This frame of mind accompanies him through the daily walk of life, and renders every circumstance a cause for dissatisfaction. Thus does he waste time which for him is so soon to be no more; thus does he trample under foot those blessings, of the use or abuse of which he is so soon to give an account. O Senex, be persuaded to lay aside these fruitless cares, these restless anxieties; submit with humility and gratitude to that Being who has led you through a long life of health and comfort, and who still "daily loadeth you with benefits." With all your care and anxiety, you will not mitigate the sufferings of old age, nor delay the approach of death. Be assured, God's holy will will be done in you; let it therefore be your care that it is done *by* you, by gratefully enjoying or patiently suffering the blessings or trials it is his wisdom to dispense.

Flavia is placed in a situation of life, as free from real evil, and abounding as much in valuable blessings, as any this imperfect state affords. The pleasure of social and the endearments of domestic life are continually before her, and she possesses the power and opportunity of being useful to her fellow-creatures in an eminent degree. These blessings, though of such high value, she seems scarcely to consider as such, whilst, in the petty cares which every mistress of a family must experience, and indeed in almost every occurrence, she finds subject for murmuring and discontent. Turning aside from the pleasant path marked out for her by providence, she entangles herself (if I may be allowed the metaphor) in the briars and brambles which were intended only

to keep her in the right way, and to remind her that she is not yet arrived at that country where the rose shall blossom without a thorn.

Alas, how widely does this differ from christian perfection! How might these characters glorify God, and increase their own happiness, would they but conform themselves to the precepts of that religion "whose ways are ways of pleasantness, and all whose paths are peace!" Strangers, as they must be, to that calm serenity, that heartfelt joy, which he alone enjoys who in the daily occurrences of life traces the hand of a wise and beneficent providence, where can they turn for comfort, to whom apply for consolation? From the restless anxiety and dissatisfaction they evince, we feel inclined to ask them, in the words of an eminent divine, "When do you begin to permit God to govern the world?" Had the Almighty delegated to them the office of ordering the events of their life, and conducting the course of nature as far as it relates to themselves, their embarrassment and discontent could hardly be greater; and then, indeed, it would be natural and unavoidable. But, as it is, acknowledging, as they do, an all-wise governor of the world, and professing to believe that book which assures us, not a sparrow falleth to the ground without his knowledge; how inconsistent, how blind to their duty and interest, do they show themselves! Perhaps they say that it would be presumptuous to suppose that a Being so high in majesty and glory as Jehovah, should condescend to attend to the petty concerns of such mean creatures as they are. But this they know to be an idle excuse, a vague assertion. Let them rather reflect with comfort, that, the Almighty is "the high and lofty One that inhabiteth eternity:" though "He rideth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;" though before Him "the nations are as a drop in the bucket, and the small dust of the balance;" yet "his eyes are over the righteous, and his ears are open to their prayers." Let them assure themselves, that the eye of Omniscience is "about their bed, and about their ways;" that he marks the gloomy countenance, the tone of impatience, the sigh of discontent; and will require an account of moments spent in fruitless regret or impious distrust, which might have borne to heaven some tribute of praise or token of meek submission.

The christian, who knows that to love God is his highest happiness, as well as duty, will be anxious fully to appreciate every blessing he possesses, in order that the gratitude he feels for them may continually increase his divine love. The peculiar advantages of his situation in life, the opportunities he may have of being useful to his fellow-creatures, and his mental endowments, will be the subjects of continual thankfulness. But it is not alone the signal instances of God's goodness that will raise his gratitude,



and inspire his love: in "the narrow sphere of sweet domestic comfort," he will look around, and see innumerable blessings which call for his acknowledgement and improvement. Trifling as they may be in themselves, they will be sweet to him; for he will enjoy them for the sake of the giver, and he will feel how much greater they are than he deserves. The content and satisfaction which will then be diffused over the soul, will give cheerfulness to his demeanour, pleasantness to his temper, and activity to his kindness. He will be desirous that others should share the happiness he enjoys; and thus will he show forth, in his life, the praise that ever hangs upon his lips. When it shall please providence to resume his gifts, he will not murmur or repine, but will patiently dismiss them, happy in the reflection, that they have in some measure answered their intended purpose; and that, at the great day of account, they will appear as so many witnesses to bear testimony to the faithfulness of his stewardship. Even under severe afflictions his contentment will not forsake him, for he will know that they are only blessings in a rougher guise; he will still possess the "means of grace and hopes of glory;" and these he will consider pearls of so great a price, that he will willingly relinquish any thing to secure them. Thus cheering, thus smooth, is the path of christian holiness. Thus peaceful is his mind whose constant aim it is both to do and suffer the will of his heavenly Father. Unharassed by doubt and distrust, he can take a calm survey of the objects of time and sense, and he finds them unworthy to disturb the tranquility or engross the powers of a soul formed for heaven and immortality.

Oh, you, whose tempers are yet unfixed, whose minds are yet susceptible of the emotions of gratitude, endeavour to maintain within yourselves this happy disposition. Then will you find comfort and satisfaction in whatever station you are placed. As you proceed on your journey through life, you will cull with pleasure the flowers which a kind providence strews in your way; and, when your path is rugged and perplexed with thorns, the steady arm of faith shall support and guide you, whilst

—Hope shall point to distant years,  
Fair opening through this vale of tears  
A vista to the sky.

*Ch. Obs.*

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*Meditations on the Fall and Rising of St. Peter.*

"I cannot be so uncharitable as not to believe, that it was Peter's faith and love which made unto Christ this promise of perseverance in his profession. Such fruit and sweetness had he found in those words of eternal life, such power in that Son of the living God, that he could not but think it blessedness to follow and enjoy his society even unto death, who was able to sweeten and sanctify death itself. But behold, in the same soul, nay in the same ac-



tion, a mixture, I had almost said a predominancy, of faith and flesh! the desire and the purpose came from faith, the confidence and resolution came from flesh. Self-dependence, pride, or any other carnal affection which is more deeply rooted in the particular nature of any man, do often intermix themselves in his most holy actions. It was faith that made Peter go down upon the water, but it was flesh that made him begin to sink: faith made him zealous in Christ's cause, but flesh drew his sword at Malchus's ear: faith made him follow Christ, but flesh made him follow afar off: faith made him accompany Christ to the garden, but flesh made him sleep when he should have sorrowed: faith made him promise perseverance, but flesh made him peremptory in that promise: in a word, faith made him resolute to confess, but flesh to contradict his Master.

"Vows and promises unconditionally addressed cannot but prove dangerous to the strongest faith. God must first give us perseverance, before we can promise it; it is not in our power, though it be our duty to perform it. Though Peter may, in the virtue of Christ's promise, be sure not to fall into hell; he cannot, in the virtue of his own promise, be sure not to fall into temptation: though he can be secure that faith shall have the last victory, yet he cannot that it shall have every victory; though it cannot die and finally be dried up, yet it may ebb and languish: and though even now it can look undauntedly on the nails of a cross, yet presently it may be affrighted at the voice of a maid. He only that hath given faith unto us, can give life and action unto our faith. Christ is both the quickener, and the object of our faith; by whose power it worketh, and on whose merits it relieth. When he, therefore, is pleased to remove and withdraw himself, faith must needs be there unoperative, where both its object and its mover is absent. As we cannot see the sun but by the light of the sun, so neither can we believe in Christ but by the grace of Christ. Who can wonder that the outward parts of the body should be benumbed and stupid, when the spirits and animal virtues which should enliven them, have retired themselves? Lord! let me never barely promise, but let me withal pray unto thee: and let ever my purpose to die for thee, be seconded with a supplication that I may not deny thee. Whenever I have an arm of confidence to lift up in defence of thy truth, let me have a knee of humility to bow down before thy throne. Lord, give me what I may promise, and I will promise what thou requirest."

BISHOP REYNOLDS.

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#### THE FASCINATIONS OF WAR.

The first great obstacle to the extinction of war is the way in which the heart of man is carried off from its barbarities and horrors by the splendour of its deceitful accompaniments. There is a

feeling of the sublime in contemplating the devouring energy of a tempest, and this so elevates and engrosses the whole man, that his eye is blind to the tears of bereaved parents, and his ear deaf to the piteous moan of the dying, and the shriek of their desolated families. There is a gracefulness in the picture of a youthful warrior burning for distinction on the field, and lured by this generous aspiration to the deepest of the animated throng, where, in the fell work of death, the opposing sons of valour struggle for a remembrance and a name: and this side of the picture is so much the exclusive object of our regard as to disguise from our view the mangled carcasses of the fallen and the writhing agonies of the hundreds more who have been laid on the cold ground, where they are left to languish and to die. There no eye pities them. No sister is there to weep over them. There no gentle hand is used to ease the dying posture, or bind up the wounds, which, in the maddening fury of the combat, have been given and received by the children of one common Father. There death spreads its pale ensigns over every countenance, and when night comes on, and darkness around them, how many a despairing wretch must take up with the bloody field as the intended bed of his last sufferings, without one friend to bear the message of tenderness to his distant home, without one companion to close his eyes. I avow it:—On every side of me I see causes at work which go to spread a most delusive colouring over war, and to remove its shocking barbarities to the back ground of our contemplations altogether.—I see it in the history which tells me of the superb appearance of the troops, and the brilliancy of their successive charges. I see it in the poetry which lends the magic of its numbers to the narrative of blood, and transports its many admirers—as by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter. I see it in the music which represents the progress of the battle; and where after being inspired by the trumpet notes of preparation, the whole beauty and tenderness of a drawing room are seen to bend over the sentimental entertainment; nor do I hear the utterance of a single sigh to interrupt the death tones of the thickening contest, and the moans of wounded men as they fade upon the ear, and sink into lifeless silence. All, all goes to prove what strange and half sighted creatures we are. Were it not so, war could never have been seen in any other aspect than that of unmingled hatefulness: and I can look to nothing but to the progress of christian sentiment upon earth, to arrest the strong current of its popular and prevailing partiality for war. Then only will an imperious sense of duty lay the check of severe principles on all the subordinate tastes and faculties of our nature.—Then will glory be reduced to its right estimates—and the wakeful benevolence of the gospel, chasing away every spell, will be turned by no treachery or delusion whatever from its simple but sublime enterprises for

the good of the species. Then the reign of truth and quietness will be ushered into the world, and war, cruel, atrocious, unrelenting war, will be stript of many of its bewildering fascinations.

CHALMERS.

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*The Particulars of the Death of Howard, the Philanthropist.*

The following particulars of the death and burial of the benevolent Howard, were received from his two friends, Admiral Mordvinof, and Admiral Priestman. He had been requested to visit a lady, who was extremely ill, at a considerable distance from Cherson. As he regarded himself as a physician to the poor only, he did not at first comply; but when her dangerous situation was communicated, he felt it to be his duty to fulfil the wishes that had been expressed to him. When he had seen the lady, and prescribed for her, he expressed a desire to be called in again, if his patient improved; but if she should get worse, he intimated that his attendance would be of no avail. Mr. Howard feared it was quite a hopeless case; however, not long after his return to Cherson, a letter came to hand informing him that the lady was better, and expressing a desire that he would visit her again without delay. This communication, it was perceived, had been eight days in reaching him, and he resolved to obey its request with the utmost expedition. The rain fell in torrents, and the weather was very cold. A conveyance that was suitable not being ready, and the case being urgent, he journeyed on horseback, exposed to the severity of the elements. He found his patient expiring, which, in addition to the fatigue of the journey, greatly affected him, and produced a fever; or the disease of his patient was communicated to him, which was his own opinion. "Howard returned to Cherson, and the lady died." Admiral Priestman not receiving from the philanthropist his usual daily visit, went to his house, and found him very ill; and, on inquiring respecting his health, Mr. Howard said, "his end was approaching very fast—that he had several things to say to his friend—and thanked him for having called." The dying christian continued: "Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than any other. I am well aware, that I have but a short time to live; my mode of life has rendered it impossible that I should recover from this fever. I have been accustomed, for years, to exist upon vegetables and water, a little bread, and a little tea. I have no method of lowering my nourishment, and consequently I must die." No doubt this must be understood as respecting the general course of such things: and not to intimate that his restoration was impossible with God, To his funeral he alluded with composure, and gave instructions



about the manner of his burial, even with cheerfulness. "There is a spot," said he, "near the village of Dauphigny; this would suit me nicely; you know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatsoever, to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." This spot he urged his friend to secure immediately; and when he was informed that it was effected, the intelligence afforded him the highest satisfaction.

About five versts from Cherson, by the road to Nicoleaf, the remains of this pious and benevolent man were committed to the earth, in the place he had chosen for his grave.

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### FOREIGN INTELLIGENCE.

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#### *Summary of the twenty-fifth Annual Report of the London Missionary Society.*

(Continued from page 404.)

#### INDIA BEYOND THE GANGES.\*

*China.*—The labours of Dr. Morrison are still confined by the rigour of the government.

Dr. Morrison expected to be able to finish the writing part of the alphabetic portion of his dictionary about the beginning of November last. He had drawn up and printed, at Macao, "A View of China, for Philological Purposes;" also, for private distribution, a Series of Lectures delivered at that place in the year 1817. In addition to these labours, he had translated and printed, for the use of the Chinese, the "Morning and Evening Prayers of the Church of England;" and the "Psalter," divided, as in the Prayer-Book, for each day in the month. At Malacca, the printing of Dr. Morrison's Translation of the Psalms had been completed; and that of other parts of the Sacred Volume was in progress, under the superintendence of Mr. Milne, who is also printing a small work of Dr. Morrison's, entitled, a "Retrospect of the first ten years of the Chinese mission."

It had been for some time the earnest desire of Dr. Morrison to visit England, in which the directors had intimated to him their entire concurrence; but, under a strong impression of the importance of the labours in which he is engaged, he had determined to sacrifice his personal feelings to his public duties, and had accordingly, for the present, abandoned his intention.

\* See *Christian Herald*, Vol. vi. page 174.

*Malacca.*—Mr. Slater having entered, at the beginning of 1818, on the study of Chinese, at Malacca, he was obliged to give up the labour, and to repair to Canton, in the autumn of that year, for the recovery of his health. From Canton he wrote—

My Journal, for seven months, would only communicate the state of my mind—nothing of active exertion in the service of the Mission. I was called to a more trying part of a missionary's duty—TO SUFFER THE WILL OF GOD, AND TO ALLOW OTHERS TO PERFORM IT.

Much kindness was shown, on this occasion, by medical and naval friends. At Macao, Mr. Slater soon recovered; and gladly availed himself of Dr. Morrison's assistance in studying Chinese. He left, for Malacca, on the 24th of November.

*Schools.*—A Malay and English school is under the care of Mr. Thomsen; and a Malabar school also, in which there are about fifty scholars.

Mr. Medhurst has the charge of the Chinese schools, of which there are three day, and one evening.—Of these schools it is said:

The language with which the Chinese children resident in Malacca are best acquainted, is the Malay; but their parents prefer that they should be taught the language of China. This predilection accords with the object of the missionaries, who are desirous, from the Chinese schools, to raise up persons able to instruct their own countrymen in the knowledge of christianity, and thus eventually contribute to diffuse its blessings throughout the vast empire of China itself.

The Fokien Dialect is taught in the evening school, and is chiefly spoken by the Chinese at Malacca. A difficulty arises from the utter dissimilarity of the dialect used in conversation by the Fokien people from that taught in their schools; and a further difficulty attends it, from the singular method pursued by the Chinese schoolmasters in Malacca. Of these it is said—

No persuasives will induce them to read as they converse, or to converse as they read. They content themselves with giving their pupils the sound, without explaining their characters; so that a boy may be able to read with facility through the "Four Books" of Confucius, without understanding a single line of them, although he may be perfectly master of the pronunciation. Of course, any instructions which a lad may have received before he enters one of the mission schools, is a small step toward a real knowledge of the language.

Mr. Medhurst has, therefore, adopted a quite different method of instruction. His scholars learn, each day, the form, sound, and meaning of four characters. By a year's regular attendance, therefore, they will be taught to write, speak, and understand 1200 characters—"A treasure," he observes, "seldom gained by any scholar out of China. I observe with delight," he adds, "the interest which they seem to feel. It is now a pleasure to them to attend school, whereas it was before a toil and drudgery."

On Sundays, Mr. Medhurst instructs his scholars out of Mr. Milne's Youth's Catechism ; of which, by his method of teaching, they soon knew more, though read only on Sundays, than they did of Confucius though read every day.

*Publications.*—Mr. Milne proceeds with the translation of the Old Testament into Chinese, in conjunction, as agreed, with Dr. Morrison. He has in view, in Chinese, an "Exposition of the Epistle to the Ephesians." Some remarks on this subject merit the notice of missionaries :—

To the Holy Scriptures we must turn the attention of the heathen, if we would furnish them with ever new and saving truth. The Bible is the only book which can LONG KEEP UP THEIR ATTENTION. Did my short period of labour warrant my offering a suggestion to fellow-labourers in the same cause, or to the directors of our society, I should say to the former—"Strive to fix the attention of the heathen on some passage of Scripture, on every opportunity that offers of speaking or writing to them, in preference to inculcating the same truths without reference to Scripture:" and to the directors I would humbly suggest—"How important is it, that the education of your missionaries should be such, as to render them capable of explaining the Divine Word ; and that their "Instructions" from you should lead them to suppose that it is expected of them that they will do so ! Various methods of instruction have their various advantages : but, to make solid, and, in a true sense, rational christians ; to lay the foundation of extensive and permanent usefulness ; to fix deeply the religion of our Redeemer in a Pagan country, so as, humanly speaking, to defy the possibility of extermination—no means are equal to those which lead the heathen most directly to the Holy Scriptures themselves.

Various tracts had been printed, and others were in progress, both in Malay and in Chinese. Mr. Milne continues a periodical work, entitled the "Chinese Magazine." Another, named the "Indo-Chinese Gleaner," by Dr. Morrison and Mr. Milne, is printed at the Mission Press, but is of a general character, and is not limited to the specific objects of the society.

In the printing office, sixteen men and two boys are regularly employed ; and, occasionally, several others. A printer will be sent out from England, in order to leave Mr. Medhurst at liberty to occupy those departments in the mission, for which his proficiency in Chinese and Malay qualify him.

In the distribution of the various publications, Mr. Milne's sedentary pursuits and infirm state of health disable him from taking that active part to which he had been accustomed ; but Mr. Medhurst was actively engaged therein. A number of Siamese and Cochin-China Junks, which were at Malacca in April of last year, were abundantly supplied ; the Cochin-Chinese, in particular, being eager for a quantity to convey to their relations and friends. In the interior of Malacca also, these publications are finding their way.



The Report adds—

The missionaries were preparing about 30,000 Chinese, together with a number of Malay tracts, which they propose to distribute in Sumatra, Java, and Penang; to which Islands some of the brethren were about to proceed, with a view to the execution of this and other missionary objects.

*Preaching.*—Mr Milne preaches in Chinese every Sabbath morning and evening; and conducts a catechetical exercise at mid-day. He also continues his lectures in the Pagan temple on Thursday evenings, in which service Mr. Medhurst has begun to assist.

*Missionaries.*—Mr. Beighton has entered on the study of Malay, and Mr. Ince and Mr. Milton on the Chinese.

Further aid is wanted. On this subject the Report states—

Mr. Milne intimates the necessity of having two Chinese labourers at Malacca; and is desirous of sending, as soon as possible, missionaries to Japan, Cochin-China, Siam, Penang, &c. At Penang, Mr. Milne expected to be able to commence a mission in the spring of the present year. In contemplation of a further supply of labourers, he had sent to Cochin-China for a learned native to teach the language at Malacca; and thought it probable that he should be able to obtain a Siamese teacher, by way of Penang.

*Anglo-Chinese College.\**—Dr. Morrison and Mr. Milne have proposed to establish, at Malacca, a seminary, under this name; the chief purpose of which will be—

To impart to Chinese youth the knowledge of the English language, and the principles of the christian religion; and the instruction of missionaries and others in the language and literature of China.

In reference to the plan of the college Dr. Morrison writes—

The more we can bring Christendom and China into contact with each other, the more probable is the diffusion of christianity in this part of the world. It is in this view that I am encouraged to persevere in the very dry and irksome task of composing my dictionary. Let me beseech you, by the tender mercies of God our Saviour, to deal kindly with the infant seminary! Its ultimate end, and the ultimate end of all connected with it, is the REIGN OF CHRIST UPON EARTH. Literature is the means—not the end. God grant that this college may prosper—that it may be an honour to my country, and a blessing to China; and thus unite, in its name and its benefits, the west and the east; and finally blend, in peaceful intercourse, the extremities of the world—the islands of Britain and Japan!

The directors have communicated to Messrs. Morrison and Milne their cordial approbation of the general design of the institution; and their disposition to contribute, on the part of the

\* See Christian Herald, Vol. VI. page 19, 20.

society, pecuniary assistance in aid of such parts thereof as shall be intimately and decidedly connected with missionary objects. At the same time they thought it incumbent upon them to suggest the importance of giving to the institution an absolutely paramount direction towards such objects ; and also of enlarging the original plan, so that it may embrace the study of all the languages which are requisite for the diffusion of the gospel throughout the continent and islands situate eastward of Malacca. They have also recommended to the special attention of Dr. Morrison and Mr. Milne, the necessity of guarding against the injurious consequences, which, without the most vigilant caution and circumspection, might result to the interest of the mission, from associating persons studying merely for secular purposes, with persons having religious objects exclusively in view ; and to require that no young men of the former class, whose piety is in the smallest degree questionable, be admitted into the college.

#### INSULAR INDIA.

[The following interesting account is from the journal of Mr. Kam's visit to the Moluccas, in 1817.]

*Amboyna.\**—I arrived at the Island of Chiau, or Ziau, on the 24th of September ; and was pleased to find the king of the Island a very pious man. After my painful journeyings, his company was as a refreshing spring to my weary soul. He was employed every day in studying his Bible. The love of God which passeth all understanding, had taken possession of his heart. This good man seemed exceedingly glad of my arrival, and obliged me to explain to him certain passages of the Holy Scriptures. Whatever I said that he was not previously acquainted with, he put down in a writing-book, with which he had provided himself for this express purpose.

He requested that I would baptize a considerable number of slaves, both men and women, who had been instructed in the doctrines of christianity. Having convinced myself, as far as possible, of the sincerity of their professions, I complied ; rejoicing in the work which God is carrying on in this part of the world.

The 29th of October was set apart for this great solemnity. The king and his queen were both present on the occasion : and assumed the office of sponsors, in behalf of their slaves ; promising to exercise a watchful care over their souls. When the administration of this solemn rite was finished, we sang the eighty-seventh Psalm. A great number of people attended on this occasion, and also at a service in the evening.

During the solemnity of baptizing his slaves, the king seemed much affected ; and, on his return to his house, out of the fulness of his heart he himself addressed these new members of the church, and in a manner I never shall forget. Thus he spoke : " Now

\* See Christian Herald, Vol. VI. page 266.

you have placed yourselves under an obligation to love God your Creator, and Jesus Christ your Redeemer, and all men as brethren ; to abstain from all heathen pleasures, as well as from all their superstitions—because,” said he, “ this is the way to enter into the kingdom of God.”

Before I arrived at Chiau-w, I was acquainted with the excellent character of this good man ; but I little expected to be the instrument of introducing into the church of Christ so large a number of his slave-servants. As I perceived that Christ was living in his heart by faith, I encouraged him to address his people frequently ; and to read to them some sermons, of which I promised to send him copies on my return to Amboyna.

Mr. Kam states, under date of March 6, 1818, that he was proceeding with his new church ; and was about to erect a seminary, with the concurrence of the new Dutch governor, for the purpose of preparing, for the office of Malay schoolmasters, young men, whom he hopes to bring into the spirit of the missionary work.

The Report states, with reference to Mr. Kam’s visit to the Islands—

Everywhere he found the schools which had been formerly established by the Dutch in a very neglected state, and some of them entirely destitute of schoolmasters. Should Mr. Kam, by means of the seminary, to which we have already alluded, be eventually enabled to supply this deficiency with pious schoolmasters, imbued with a missionary spirit and possessing the requisite qualifications for their office, he may, in this way alone, become an instrument of conferring on the Molucca Islands lasting and inestimable benefits.

The Netherlands’ Missionary Society has sent out three missionaries into this extensive field.

*Java.*—The Mission to this Island has not been renewed, since the death of Mr. Supper. The Netherlands’ Society has now sent two missionaries.

(To be continued.)

## CHURCH MISSIONARY SOCIETY.

[At the last Anniversary Meeting of the Hull, Beverly and East-Riding Association, the Rev. Mr. Scott moved the following resolution respecting the King’s Letter, requiring collections for the Society for the Propagation of the Gospel in Foreign Parts :—]

—That this meeting, rejoicing in every fresh proof of a growing disposition, on the part of the christian world, to obey the Saviour’s command, by *preaching the gospel to every creature*—hails, with peculiar satisfaction, the call now made, by royal authority, upon the Universal Church of England, to contribute to the work of evangelizing our fellow-subjects in India, through the medium



of the Society for the Propagation of the gospel in foreign parts; and trusts, that whenever the collections shall be made, in obedience to that call, the friends of the Church Missionary Society will be found among the most ready and most liberal of the contributors.

Mr. Scott made the following striking remarks on the change which had taken place in the public sentiment and feeling, in the course of a few years.

On the renewal of the East-India company's charter in 1793, Mr. Wilberforce with some difficulty drew from the House of Commons a cold assent to a resolution, recognizing it as a duty of the legislature to promote, by proper measures, the moral and religious improvement of the British subjects in India. But this resolution though carried in the commons, was neglected in the Act of Incorporation; and when Bishop Porteus endeavoured to procure its adoption by the lords, he met with little support, even from his Episcopal brethren. And, all this time, the British Nation looked on, in silent apathy, upon what so nearly affected the temporal and eternal interests of fifty millions of their fellow subjects; and out of the doors of Parliament scarcely a tongue was heard to whisper in the cause of God and man!

But, after a lapse of twenty years, the time came round (in 1813) for that charter to be renewed again. And then—Oh blessed be God for the change which appeared to have been working its way in the sentiments and hearts of British christians! Nine hundred petitions then loaded the tables of parliament, in which more than 500,000 individuals asserted the duty and claimed the liberty of endeavouring to communicate, by all peaceable and proper means the gospel of Christ to the countless myriads of our Indian population. Opposition was vain; nor was opposition then meditated, except by a few interested or misinformed men. The minds of our legislators were altered, as well as the minds of the people.

And now, behold the result!

Behold it in India! Our Reverend brother from that quarter has told us, on his own knowledge, of the governor-general in his college speech at Calcutta, of the Bishop of Calcutta from his chair, of the clergy from their pulpits in India, of civil servants of the company, of military and naval officers of the company, of Indian Rajahs themselves—all recommending and adopting means by which christian knowledge may be diffused among the natives. He has told us of the natives anxiously purchasing education for their children in christian schools; yea, of the Brahmins declaring the reading of the Scriptures can do no harm, but must rather promote piety!

Behold again the result at home?—A little while ago, the attempt to promote christianity in the east was pronounced dangerous—now it is acknowledged to be safe and necessary. It was pronounced visionary—it is now declared to be practicable

and wise. "The time," it was solemnly proclaimed, "is not yet;"—but now, "induced by a variety of favourable circumstances," the venerable Society for propagating the gospel utters the memorable words, "The time, they trust, is arrived." But a little time back, missionary undertakings, altogether, were treated by many, as the schemes of visionary or designing men; and the clergy who supported them with any zeal, were esteemed ill-affected, fanatical, and vain-glorious persons—but now, the "using of our utmost endeavours to diffuse the light of the gospel, and permanently to establish the christian faith in heathen lands," is an object which comes forth commended to us by the authority of the Most Rev. the Archbishops and the Right Rev. the Bishops, and countenanced by the approbation of his majesty's ministers: and, by the command of his Royal Highness the Prince Regent, acting in the name and in the behalf of his majesty, "exhortations from the pulpit"—in other words, missionary sermons for the promotion of this object—are to be forthwith preached in all churches and chapels throughout the United Kingdom.

Here, pausing and looking back, I cannot but exclaim, with admiration and gratitude, *It is the Lord's doing; and it is marvellous in our eyes!*

Royal letters, I am well aware, have been heretofore issued, for the assistance of the Society for the propagation of the Gospel; but none, for forty years past: none ever, under such circumstances, after such discussions as have of late years taken place—and none ever for such objects; to enable the society to enter upon new fields of labour, never before proposed for its cultivation. Under all the circumstances of the case, it is no less than the sanction of the British Church and the British government, deliberately and solemnly given, to the despised cause of christian missions. *Herein, then, both for the missions' sake, and for my country's sake, and for my church's sake—herein I do rejoice, yea, and I will rejoice.* And I trust that every friend of the Church Missionary Society will feel himself called upon—by his zeal for the diffusion of the light of the gospel, by his love to the missionary cause, and by his attachment to the Church of England—to promote the object of the royal letter, to the utmost of his power.

#### BENARES.

*Proceedings of the Rev. Daniel Corrie.*—The awful state of the Hindoo population is strikingly depicted by Mr. Corrie, in the following passage of his Letter:—

I already begin to feel the want of some of those animating addresses which I heard often in England, and of which we now and then get a report here; and which, at this distance even, do us good, though divested of the glowing sympathy which so many kindred minds kindle in one another in your missionary meetings.

Here, we have need of a double portion of the grace of the Holy Spirit, with less energy of mind and body to seek it. But our God carries on his own work, and will not suffer us utterly to despair, nor leave us entirely to the tendency of the discouragements around and in us.

The scenes around grow horribly familiar, or they would move a heart of adamant.

In a neighbouring district, with the magistrate of which I am well acquainted, I find not less than, on an average, two widows are burnt every month! Six lepers were buried alive, or drowned by their relatives, during the last year! About one hundred perished by drowning themselves in wells, with a view to be revenged on some one or other who had offended them. The district is not large; and this may be considered as the very lowest estimate of the number of similar occurrences, throughout a similar extent of country, in all India.

But, not to speak of these enormities, the present season of the Hooley, or Saturnalia, exhibits the whole Hindoo population drunk, as it were, with the filthiness and abomination of idolatry. In all directions are heard the voices of parties, raving as if they would rend their organs of utterance, in songs the most indecent and disgusting—*Their throat is an open sepulchre!*

#### MADRAS.

In writing to the Secretary of the Society, Mr. Thompson observes—

Since we have adopted the plan of establishing schools for the heathen separately, our schoolmasters are themselves still heathen; but they have been particularly trained and well examined, previously to their being appointed to their office. This is certainly a departure from what we had contemplated at the outset. We then inclined to admit none but christians as schoolmasters. We found, however, after awhile, that, under this limitation, we were not gaining upon the heathen as we wished. Many, who seemed not averse to submit their children to our system and books, were suspicious, and stood aloof. With a view, therefore, to gain their confidence, and being well informed of the faithfulness which many heathen, who had been employed under Dr. John and others, had shown in the discharge of their duty as mission-schoolmasters, we determined, on a particular reference from Mr. Rhenius, to adopt the plan of teaching the heathen by heathen: and the result has fully satisfied us. Persons, who would not converse very freely with our christian masters, come to these—inquire, examine, hear the explanations of one of their own people, and discuss points with them. Mr. Rhenius's Journal and other papers, will show you how ably, on some occasions, our heathen masters have vindicated the Scriptures; and their fidelity has appeared unimpeachable. Under this system, I am persuaded, we shall



prevail to a far greater extent than under our original and more contracted one, and with a tenfold force against the strong-holds of sin and Satan in India.

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*Summary of the Fifteenth Annual Report of the British and Foreign Bible Society.*

(Concluded from page 401.)

"The east has furnished intelligence in the course of the past year, from which it appears, that the object of the British and Foreign Bible Society is appreciated, and its benevolent intentions are warmly encouraged, in that interesting quarter of the world.

"The Calcutta Auxiliary Bible Society has prosecuted its designs with steady perseverance; and has had the satisfaction to witness the success of its exertions, in the progressive addition to its means of enlightening the native christian population of India, by the dissemination of the Holy Scriptures in the languages of the country."

"Nor was the seventh year of the Calcutta Auxiliary Bible Society unfruitful in new undertakings. A revised edition of the Malay Bible, in the Arabic character (that before mentioned being in the Roman) had been commenced; and measures had been taken for printing a version of the Testament, by the Rev. Mr. Pritchett, in the Telinga, or Teloo goo language, in which it is stated, on the authority of the Rev. Mr. Thompson, of Madras, the Scriptures are greatly demanded."

"Your committee having attentively considered the several particulars contained in this statement, were unanimously of opinion that the claimants were entitled to the benefit of the grant; and accordingly determined that the sum of 1500*l.* should be paid to the Serampore translators, on their presenting 1000 copies of the Pushtoo, Kunkun, and Telinga or Teloo goo New Testaments, respectively, to the corresponding committee, of the Calcutta Auxiliary Bible Society.

"This transaction recalls so forcibly to the minds of your committee, the venerable individual, William Hey, Esq. of Leeds, in whose generous zeal and enlarged philanthropy, the plan of extending a more liberal encouragement to oriental translations of the Scriptures originated; that, connecting with his recent removal, at the advanced age of eighty-three, to a better world, they cannot but mingle, with their regret for his loss, their devout acknowledgment, that his life was so long preserved, and that the close of it was rendered illustrious, by an act from which such advantages are likely to accrue to the circulation of the Holy Scriptures among the nations of the east."

"China still engages the attention of your committee, and no opportunity is neglected, and no expense withheld, by which it

may be reasonably hoped to disseminate the Scriptures, now translated into Chinese, both at Serampore and Facao; among the inhabitants of that extensive and populous empire."

"The Auxiliary Bible Society of New South Wales has transmitted its first report, which, though it comprehends a period of only three months, exhibits satisfactory proof of that industry and attention, on the part of its committee, from which, in the further prosecution of their work, the best effects may be expected. It has already been ascertained, by a train of well directed inquiries, that 'more than one third of the dwellings, and three fifths of the inhabitants' of Sidney 'who can read, are without a Bible;' and so intent is the society in fulfilling the ends of its appointment, that, after supplying the wants of its own community, it contemplates 'the extension of the like charity to its neighbours in Van Dieman's Land.'"

"From Africa your committee have little to report: but they are consoled in this dearth of particular intelligence, by the consideration that as much is done towards promoting the dissemination of the Scriptures as the present state of that continent will allow."

"The Caledon Bible Society, and the correspondents at the different stations in South Africa, give, on the whole, a favourable account of the distribution of the Scriptures consigned to their disposal."

"The Bible Society of Sierra Leone is proceeding (according to its means) in that course of active usefulness which has been already described in preceding reports."

"In the wide field of America, the operations of your society, and of those in alliance with it, are characterized by a continuance of that vigour and harmony which have already afforded to the friends of the Bible such ample matter of satisfaction and thankfulness."

"Commencing with Labrador, your committee have to state, that the translation of the New Testament into the Esquimaux language by the missionaries of the united brethren, was so nearly completed in September last, as to enable the translators to forward to your committee the Epistles, and three first chapters of the book of the Revelations. Of the four Gospels and the Acts, printed at the expense of your society, and already in circulation; the Esquimaux christians continue to speak as of a treasure which they know not how sufficiently to value. This portion of the word of God has been read by this simple people, in their houses and their tents: and they express their gratitude for the gift of it in the most affecting terms: 'but what,' observes one of their ministers (the Rev. Mr. Cohlmeister,) 'is still more gratifying, their whole conduct and conversation are a striking proof of its power.'"

"The Nova Scotia Auxiliary Bible Society, at Halifax continues to prosecute its object with unremitting activity and perseverance. Of this, your committee have been furnished with the most convincing proofs, in the liberal remittances, and extensive orders, received from that institution."

"The American Bible Society is enlarging progressively its sphere of operation, and obtaining fresh acquisitions of support, from both individual, and Auxiliary societies. The number of the latter is believed to amount to nearly two hundred and fifty; and that number is continually increasing. In the first year, the society printed 6410 Bibles; 17,594 in the second; and in little more than eight months of the third year, not fewer than 36,000 copies of Bibles and Testaments had been printed. From ten to twelve presses constantly at work, are insufficient to supply the demands made upon them, from different parts of the country."

"In the West Indies, the circulation of the Scriptures proceeds, through various channels, in an encouraging manner; and not a few testimonies are afforded of the desire which has been shown to possess them, and of the gratitude with which they have been received."

"The success which has attended 'the Merchant Seamen's Bible Society,' is commensurate with the efforts and the hopes of those zealous individuals, by whom its affairs have been conducted. It is a memorable fact, that, within one year from the period of its formation, this institution supplied with the Holy Scriptures, 1681 vessels, having on board 24,765 men, of whom 21,671 were reported able to read. A few, it is stated, and only a very few cases occurred, in which the visits of the society's agent were not courteously received. In general, his appearance was welcomed with gratifying cordiality, and his gift of Bibles accepted with warm expressions of acknowledgment."

"The Hibernian Bible Society, the centre of whose operations is in Dublin, has distinguished itself by a system of exertions, which promises to extend the benefits of that institution through the greater part of the island."

"The following works have been wholly, or nearly, completed, during the past year: viz.

"1. The Irish New Testament, in the vernacular character, 3000 copies, upon stereotype.

"2. The Manks Bible, containing the Old and New Testament in one volume, 5000 copies.

"3. The German Pocket Testament, 10,000 copies.

"4. The Portuguese Testament, for the use of Catholics, from the version of Antonio Pereira (printed at Lisbon,) 5000 copies.

"5. The Portuguese Testament, from the version of Joam Ferreira de Almeida (printed at Batavia,) 5000 copies.

"6. The Arabic Psalter, from the version printed at Mount Lebanon, 3000 copies.



"7. The Hindoostanee New Testament, by Martyn, 5000 copies.

"8. The Malay New Testament, in the Roman character, 10,000 copies.

"9. The ancient and modern Greek Testament, in parallel columns 8000 copies.

"10. The completion of the Syriac Gospels, and Acts of the Apostles, printed under the direction of the late highly respected Doctor Buchanan.

"11. The Turkish New Testament, at Paris 9000 copies.

"Besides various editions of the English Scriptures, in different forms, upon paper of superior strength, from the authorized presses.

"Of the works now in the course of preparation (besides English Bibles and Testaments,) the principal are:—

"1. The Portuguese Bible, from the version of Joam Ferreira de Almeida (printed at Batavia,) 5000 copies.

"2. The Malay Bible, in Roman character, 5000 copies.

"3. The Malay Bible in the Arabic character, 5000 copies; and 5000 extra Testaments, for the Netherlands Bible Society, in addition to those printing by that society.

"4. A new translation of the Testament into modern Greek, by an Archimandrite, of Constantinople, as mentioned in connexion with that quarter.

"5. The Syriac Old Testament, 4000 copies, quarto, to accompany the New Testament, before printed.

"6. Of the Arabic Bible, noticed in the last report, only the Psalter above mentioned has yet been printed: that being the only book, printed at Mount Lebanon, which the society has yet been able to procure; and it having been considered desirable to follow the version used in that country, for such books as have been printed, supplying the deficiency by a careful collation of the MSS. in this country.

"7. The Turkish Bible.—In this work, through the indefatigable attention of professor Kieffer, the editor, (aided by the advice of Baron Sylvestre de Sacy,) the New Testament having been completed at Paris; preparations are making to accomplish the printing of the whole Bible, under the same superintendence, with all practicable despatch."

"The number of copies issued to various places and to subscribers, and Auxiliary societies, at cost and reduced prices, from the 31st of March 1818, to the same period in 1819, is

123,247 Bibles,

136,784 Testaments,

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260,031 Copies;

being an increase, beyond the issue of the preceding year, of 65,930 Bibles and Testaments: making, with those issued at the

expense of the society, from various presses upon the continent, a total of more than *two millions three hundred thousand Bibles and Testaments.*"

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DOMESTIC.

*American Board of Commissioners for Foreign Missions.*

The tenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the council chamber of the state house, in Boston, Sept. 15th, 16th, and 17th. 1819.

The meeting was opened with prayer by the Rev. Dr. Lyman; and on the following days by the Rev. Dr. Morse, and the Rev. Dr. Chapin.

The annual accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Prudential Committee made their annual Report, which took up the greater part of the first day, and which was accepted.

The Report of the Executive Committee of the Foreign Mission School, was read and accepted.

The Rev. Leonard Woods, D. D. Professor in the Theological Seminary at Andover, (Mass.) the Hon. John Cotton Smith, of Sharon, Con. Divie Bethune, Esq. of the city of New-York, and Elias Boudinot Caldwell, Esq. of Washington, District of Columbia, were unanimously elected members of the Board.

After the annual organization of the Board, the officers were as follows:

The Hon. John Treadwell, L. L. D. *President*, Rev. Joseph Lyman, D. D. *Vice President*, Rev. Jedidiah Morse, D. D. Hon. William Reed, Rev. Leonard Woods, D. D. Rev. Samuel Worcester, D. D. and Rev. Jeremiah Evarts, Esq. *Prudential Committee*, Rev. Dr. Worcester, *Corresponding Secretary*, Rev. Calvin Chapin, *Recording Secretary*, J. Evarts, Esq. *Treasurer*, and Ashur Adams, Esq. *Auditor*.

The Rev. Dr. Lyman preached the Annual Sermon, at the Old South Church, on the afternoon of Thursday, the 16th, from Isaiah lviii. 12. *And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, THE REPAIRER OF THE BREACH, THE RESTORER OF PATHS TO DWELL IN.*

His Honor Lieut. Gov. Phillips, and the Rev. Drs. Worcester and Morse, were requested to present the thanks of the Board to the preacher for his Sermon, and to ask a copy for the press.

John Tallmadge, Esq. was unanimously elected a member of the Agency for the Foreign Mission School.

In the course of the session the following resolutions were adopted.

*Resolved*, That individuals, clergymen and laymen, residing in

different, and especially in distant, parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.

In pursuance of the foregoing resolution, the following persons were unanimously elected by ballot to be corresponding members: viz.

The Rev. Francis Heron, Pittsburgh, Pen. the Rev. James Culbertson, Zanesville, and the Rev. Robert G. Wilson, D. D. Chillicothe, Ohio; the Rev. James Blythe, D. D. Lexington, and the Rev. Daniel C. Banks, Louisville, Kentucky; the Rev. William Hill, D. D. Winchester, and the Rev. Dr. Baxter, Lexington, Virginia; the Rev. Charles Coffin, D. D. President of Greenville College, and Dr. Joseph C. Strong, Knoxville, Tennessee; Col. R. J. Meigs, agent of government in the Cherokee nation; Col. John M'Kee, agent of government in the Choctaw nation; Samuel Postlethwaite, Esq. Natchez, Miss. the Rev. Sylvester Larned, New Orleans, Lou. Rev. Henry Kollock, D. D. Savannah, the Rev. Moses Waddel, D. D. President of the University of Georgia, John Bolton, Esq. Savannah, John Whitehead, Esq. Waynesboro', and the Hon. John Elliot, Sunbury, Georgia; the Rev. Benjamin Palmer, D. D. Charleston, and Dr. Edward D. Smith,\* Professor in the College, South Carolina; and Gen. Calvin Jones, Raleigh, N. C.

Abroad the following persons were elected; viz. William Wilberforce, Esq. Charles Grant, Esq. the Rev. Josiah Pratt, and the Rev. George Burder, London; the Rev. John Campbell, D. D. the Hon. Kincaid Mackenzie, and the Rev. Ralph Wardlaw, D. D. Scotland; Mr. Frederic Leo, Paris; the Rev. Mr. Jowett, Malta; the Rev. Archdeacon Twisleton, Ceylon; the Rev. William Carey, D. D. and the Rev. Thomas T. Thomason, Calcutta; and the Rev. Robert Morrison, D. D. China.

The manner, in which the Corresponding Members are to be informed of their election, was submitted to the Prudential Committee.

*Resolved*, That this Board, is deeply impressed with the holy devotedness, zeal, fidelity, labours, and excellence of character, of their late beloved missionary, the Rev. Edward Warren; that his memory is precious; and that the Prudential Committee be authorized and directed to erect a suitable monumental stone over his grave, at the Cape of Good Hope.

\* This gentleman died quite lately, on a visit to St. Louis, Missouri, greatly lamented by all who knew him.



*Resolved*, That the Board will ever exercise an affectionate and provident care, for the widows and children of such missionaries, as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in these cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations.

*Resolved*, That the Board gratefully acknowledge the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of the Board to all Societies, Churches, Congregations, and individuals, from whom donations and contributions have been received.

The Prudential Committee were directed to compile and publish a Report, comprising the various annual documents.

The next annual meeting was appointed to be held at Hartford, Con. on the third Wednesday of September, 1820, at 10 o'clock A. M. The Rev. Dr. Nott having been appointed to preach on that occasion, the Rev. Dr. Proudfit was appointed to preach in case of his failure.

The meeting was concluded with prayer by the Rev. Dr. Worcester.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

The year is quickly gone; and in the kind providence of HIM, who has crowned it with his mercies, we are returned to this Board of sweet and high counsel, to review the past, and to consult for the future.—But not all are here. The revered friend of man and of God;—who had borne a conspicuous part in the cares and toils of his country's deliverance and elevation,—and, with still more ardent devotion engaged in the great design of raising up the world to virtue and to glory,—the Hon. Jedidiah Huntington—*is not here*.—The venerated champion of the cross, —whose highest joys were its holy triumphs,—whose conceptions were among the first in the teeming deliberations, from which this Board, with all its plans and enterprises, sprung,—who, in each succeeding year, has been the second of its officers, and a prime counsellor of its measures,—and whose fidelity to his many and weighty trusts was an example to his compeers and a light to the world,—the Rev. Dr. Spring—*is not here*.—Their course is finished;—their work is done;—their trials are ended; and our Master and Lord, supremely wise and good, has called them to rest from their labours, in the mansions which he had prepared for them. The places that have known them will know them no more. We have mingled our tears with many at their tombs; we have embalmed the memory of the one and of the other in our hearts; and we now record their names in the assured persua-

sion, that they have long since been enrolled for everlasting remembrance on high.

But the time demands, that they who weep be as though they wept not. *Our work is not done.* We have still to be followers of them, who through faith and patience inherit the promises. The removal of labourers, one after another, is no intimation that the design is to be relinquished, or the work suspended. He, whose design it is, still lives, and still reigns on the holy hill of Zion, for its accomplishment; and is continually giving increased emphasis to the mandate, *Go ye, therefore, and teach all nations;* and to the assurance, *Lo, I am with you alway.*

The missions, concerning which report is now to be made, are seven:—BOMBAY, CEYLON, PALESTINE, CHEROKEE, CHOCTAW, ARKANSAS, and SANDWICH: the first, only six years ago dubiously struggling for a place, and even for existence; the last, just on the eve of embarkation; and the whole extending from east to west more than two thirds around the globe, which, as the dearly purchased domain of the Son of God, christian benevolence desires completely to encircle, and to fill with the light of his salvation.

(*To be Concluded.*)

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To the Editor of the Christian Herald.

*Sugg's Creek, Wilson Co. (Ten.) Oct. 21st, 1819.*

The Report of the Synod of the Cumberland Presbyterian Church in the language of the committee appointed to inquire into the state of religion &c. is as follows, viz:—

Your committee, after obtaining information from the best sources in their power, feel gratitude to God, that they can report that religion is in a more prosperous condition in the bounds of the Synod, than at any former period. Much harmony and brotherly love prevails among the brethren, both preachers and people.

There have been no departures that have come to the knowledge of your committee, from the standards of our church, in doctrine or discipline. There have been increased exertions (with a very few exceptions,) in all the Presbyteries, to promote the cause of Zion. The few cases of apathy amongst the ministers that are yet to be lamented, your committee are led to hope, will not long continue. By the Heaven born charity and zeal of females, funds have been raised which have enabled the missionary boards to employ several missionaries a considerable part of their time; by which, your bounds have been much enlarged in the south and west, which has greatly multiplied the calls and cries to our Presbyteries and missionary boards for help, (or the word, and ordinances :) amongst the most impressive of such calls, we hear from the tawny sons of the woods in the south; one of whom has recently given satisfactory evidence, that he has obtained the

one thing needful, and has been admitted to the sealing ordinances of God's house. This Indian was brought from the Chickasaw nation last winter by brothers King and Moor (two of our missionaries.) He has been going to school since that time, and has made almost unparalleled progress in his education. A few weeks since, we trust he found Him, of whom Moses and the prophets did write.

Your committee anticipate great good, which may result to his nation, from the circumstance of his conversion and education, especially if it would please the great Head of the church, to call him to the work of the ministry. From the late increase of candidates in the several Presbyteries, we trust that white men and red men, will soon be more amply supplied with the word of life.

Examinations, and the catechising of children have been attended to. Prayer meetings in many places have served as blessed auxiliaries to the more public means of grace. Preachers have generally aimed in their sermons, to find the nearest way to the hearts of their hearers, preferring usefulness, to the applause of the formalist, and the thoughtless. Many of them seem to have put some just estimate on the value of souls, and therefore, have laboured, yes, *laboured* in word and in doctrine. They have attended many more camp-meetings than usual, at all of which there were visible tokens of divine approbation: the happy result of which, has been a great ingathering of souls to the fold of God. Since our last Synod there have been, in the bounds of the Nashville Presbytery, 160 souls who have professed regeneration:—in the Elk Presbytery 358: in the Logan Presbytery 612: making in the aggregate 1130: amongst whom 160 were baptized; not having received that ordinance in their infancy. There were also of the number, several very old men and women; but the most remarkable instance of the sovereign display of the divine power and goodness, was in the conversion of a man both deaf and dumb. When your committee take a retrospect of the wonderful dealings of God to our branch of his church, they are ready to cry out, O! "what hath God wrought." They would command all the powers of their souls to ascribe *undivided* honour to God and the Lamb; being deeply impressed with that saying, though "Paul may plant and Apollos water, yet it is God (and God alone) that giveth the increase.

FINIS EWING, *Cik.*

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## AMERICAN COLONIZATION SOCIETY.

### *Second Report—Summary.*

(Concluded from page 412.)

The Managers sincerely regret that the provision in the 5th section of the law of the United States, passed March 2d, 1807



should have left room for such a construction as has been put upon it by the Legislature of the state of Georgia at their session in 1817, which certainly could not have been anticipated by the national legislature; the proviso declares, "that neither the importer nor any person or persons claiming from or under him, shall hold any right or title whatsoever to any negro, mulatto, or person of colour, nor to the service or labour thereof, who may be imported or brought into the United States, or the territories thereof, in violation of the provisions of this act; but the same shall remain subject to any regulations not contravening said provisions, which the legislatures of the several states or territories may at any time hereafter make for disposing of any such negro, mulatto, or person of colour." The 2d section of the act of the legislature of Georgia "*empowers his excellency the governor, to cause the said negroes, mulattoes, or persons of colour to be sold, after giving sixty days notice in a public gazette, in such manner as he may think best calculated for the interest of the state.*" The 3d section, however, contains this proviso—"That if previous to any sale of any such persons of colour, the Society for the colonization of free persons of colour within the United States, will undertake to transport them to Africa, or any other foreign place which they may procure as a colony for free persons of colour, at the sole expense of said Society, and shall likewise pay to his excellency the governor, all expenses incurred by the state, since they have been captured and condemned, his excellency the governor is authorised and requested to aid in promoting the benevolent views of said Society, in such manner as he may deem expedient." The managers heard with regret the execution of the second section of this act, in the course of the past year, without having it in their power to avail themselves of the recognition of the existence and object of the American Society in the sequel of the act, and afford relief to the unfortunate beings, whom violence and fraud had torn from their native country, and a defect in the laws of the United States, has consigned to hereditary slavery. So far from such an exertion of power being "*in pursuance of the act of Congress,*" it is in direct contravention, not only of its positive and express provisions, but of its very spirit and title; it is an act to "*prohibit,*" not to admit, "the importation of slaves." The Managers confidently indulge the hope that the wisdom and patriotism of the general government will countenance the hitherto imperfect efforts of the American Society—and they believe that the distribution of colonies of free people of colour along the coast of Africa frequented by slave ships, and the employment of a suitable force to guard its peace, will provide the most efficient if not the only adequate remedy for enforcing the existing laws of the United States against the African slave trade, in which so many American citizens are engaged.

They conclude their report by saying, that a colony of the free

people of colour of the United States, may be planted and protected on the western coast of Africa, at little comparative expense, can no longer be questioned. Should it prosper in its future growth, the extent of the blessing to which that prosperity may lead, as regards the civilization of Africa, the happiness of the free people of colour, and the reduction of the number of slaves in America, no human sagacity can either foresee or compute. It is the duty of man to obey the divine will by labouring to achieve all the good within the compass of his limited capacity, and to trust with humble but zealous confidence, for the success of his efforts in the superintending providence of God.

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## MISSION TO THE SANDWICH ISLANDS.

### *Ordination of the Missionaries.*

The American Board of commissioners for foreign missions having for some time contemplated sending a mission to the Sandwich Islands; and the prudential committee having accepted the offers, made by persons duly qualified for the various departments of the work, and having made other arrangements for the embarkation of the mission; Wednesday, the 29th of September, was fixed upon as the time for the ordination of the missionaries. The North Consociation of Litchfield County, Con. had been previously requested by the prudential committee, to attend to this solemn service; a service, on which that highly respectable and venerable body entered with great cordiality and christian feeling. The consociation met at Goshen, on the 28th; the Rev. David L. Perry, Moderator, the Rev. James Beach, Scribe, and John Tallmadge, Esq. Assistant Scribe. The Hon. John Treadwell, President of the Board of Foreign Missions, the members of the prudential committee, and the numerous clergy present, were invited to sit with the consociation.

The prudential committee offered for examination, preparatory to ordination, Mr. Hiram Bingham, a graduate of Middlebury College, and Mr. Asa Thurston, a graduate of Yale College, both of whom had spent the last three years in theological studies at Andover. After the proper testimonials of their literary and theological attainments, and of their church-membership, the candidates were examined in respect to their doctrinal and experimental knowledge of divine truth, and their reasons and motives for offering to engage in the missionary work. The examination was principally conducted by the Rev. Mr. Gillett, in behalf of the council. At the close, the consociation voted unanimously, to proceed to ordination on the ensuing day: and assigned the various services of the interesting occasion.

On Wednesday a large concourse assembled from Goshen, the neighbouring towns, and more distant parts of the country, to

witness the solemn scene. Every part of the church was crowded. The Rev. Mr. Mills of Torrington, Conn. (father of the Rev. S. J. Mills, who fell a sacrifice to his zeal in the cause of Africa,) made the introductory prayer: the Rev. Mr. Humphrey, of Pittsfield, Ms. preached the sermon: the Rev. Mr. Hallock, of Canton, made the consecrating prayer; the Moderator delivered the charge; the Rev. Mr. Porter, of Farmington, gave the right hand of fellowship; and the Rev. Dr. Worcester, Corresponding Secretary of the Board, offered the concluding prayer. The prayers were eminently solemn, devotional, and impressive. The hymns were adapted to the occasion, and were sung with correctness and taste by a numerous choir. The effect of the whole was increased by the presence of most of those, who go out as assistants to the mission, and of nearly all the members of the foreign mission school, who had come over from Cornwall with the Rev. Mr. Daggett, their instructor.

No believer in christianity could have been present, without receiving deep and sacred impressions. The enterprise, which had occasioned these solemnities, was in the highest degree benevolent; the truths, brought to the mind by the various services, were encouraging and sublime; and the hopes and wishes and aims, inspired by the occasion, were eminently cheering and joyous. Not an individual of the great congregation could doubt, that it was a good thing to send the gospel to Owhyhee; that the design was approved by God our Saviour; and that, however infinite wisdom may see fit to dispose of the present mission, the design will finally be accomplished. No one could doubt, that attempts to send the gospel abroad, exert a most powerful efficacy, in promoting religion at home. Great thanks are due to the Lord of missions, for the christian harmony, fellowship, and zeal—the holy alacrity in the good work; the pledges of future and continued exertions—which were brought forth as sacrifices well pleasing to God.

Nor ought we to forget the unbounded hospitality of the people, to which the great number of clergymen and others from a distance afforded opportunity; nor the liberal offerings, in money and many necessary articles for the mission, which were collected from all quarters, and brought with cheerfulness to the depository. These offerings, made, as we trust, out of love to the Saviour and his cause, will not be forgotten by him.

#### FORMATION OF THE MISSION CHURCH, AND OTHER PREPARATIONS.

The missionaries and their assistants arrived in Boston on the 11th and 12th of October, to prepare for embarkation. It was expected they would sail on the 16th; but various hindrances detained the vessel a week longer. This time was not found too long for the various preparations. It was spent by the different members of the mission, in christian intercourse with friends of



the missionary cause ; in uniting themselves together as a christian church, and forming a common family ; in receiving the public and private instructions and counsels of the prudential committee ;—in taking leave of friends ; in providing many things for their own comfort, and for the advancement of their settlement, among an uncivilized people ; and in the various public and more select meetings for religious worship.

On Friday, the 15th, the mission church was formed, consisting of seventeen members ; viz. the two missionaries, and the five assistants, with their wives, and three natives of the Sandwich Islands ; all of whom had previously belonged to other churches, and were in regular church standing. The covenant and articles of faith were drawn up with great care and solemnity ; the religious services were performed in the Vestry of Park Street Church, by the Rev. Dr. Morse, the Rev. Dr. Worcester, and the Rev. Mr. Dwight ; the articles and covenant were assented to and subscribed by the members, in the presence of many christian friends ; and the whole scene, with its many associations, was more interesting than can well be conceived.

In the evening Mr. Bingham preached, from 2 Tim. iii. 16, 17 ; particularly from the words, *that the man of God may be thoroughly furnished unto all good works*. The doctrine which the preacher deduced from the text and urged upon his hearers, was, “ that the great design of the Bible is to promote benevolent action.” After sermon, the *Instructions of the Prudential Committee* were delivered to the various members of the mission. They were heard with deep interest, and so far as we know, universally approved by the christian community. Mr. Thurston opened the services of the evening with prayer.

On Saturday morning, at 10 o'clock, Park Street church was again crowded, and an address was delivered, in behalf of the mission, by Mr. Thurston ; in which he bade farewell to the personal friends of himself and his associates, to the friends of missions, and to his native land. Hopoo then ascended the pulpit, and made an extemporary address to the audience. His manner was grave, dignified and highly becoming the house of God ; his observations indicated good sense and piety ; and his delivery was free from any embarrassment, except what arose from his want of readiness in the use of our language. At the close of his remarks, he begged permission to address in his native language, five Sandwich Islanders, who had recently arrived in this country, and who were about to receive some advantages of education. He spoke to them with great fluency ; and urged upon them, (as he afterwards explained himself in private,) a good use of the religious advantages, which they might enjoy in this christian land. The choir of Park Street church, at the request of the missionaries, joined them in singing an anthem, which begins thus ; “ *Head of the church triumphant !*” and which was per-

formed in a very superior style. The introductory prayer to these services was offered by Mr. Bingham, and the concluding prayer by Mr. Fisk, one of the missionaries to Palestine.

At the request of the newly formed mission church, the sacrament of the Lord's supper was administered at the close of religious worship, on Sabbath afternoon. The Rev. Dr. Worcester presided at this solemn ordinance and led in the services; and was assisted by the Rev. Messrs. Jenks, Sabine, Dwight, and Bingham, and the Rev. Professor Porter. The number of communicants was probably 600; and the multitude of spectators was very great. The occasion was one of the most interesting and solemn, which can ever exist in this world. The impression which it made on many minds will not soon be erased.

#### EMBARKATION OF THE MISSIONARIES.

On Saturday, the 23d. the mission family, with a great number of friends, acquaintances and strangers, assembled on the Long Wharf, to unite in religious exercises preparatory to the last farewell. The assembly united in singing the hymn, which commences with "*Blest be the tie that binds*;" a fervent and affectionate prayer was offered by the Rev. Dr. Worcester; a closing address was made by Hopoo: and Messrs. Bingham and Thurston, assisted by an intimate christian friend, sung with perfect composure, "*When shall we all meet again?*"—a piece of melting tenderness, both in respect to the poetry and the music. A fourteen oared barge, politely offered by the commanding officer of the Independence 74, was in waiting; the members of the mission took leave of their weeping friends, and were speedily conveyed on board the brig *Thaddeus*. They were accompanied by the committee, and other particular friends. In a short time the vessel weighed anchor and dropped into the lower harbour; and the next day, the wind and tide favouring, put to sea. To the favour and protection of that God, *Who maketh the clouds his chariot and walketh upon the wings of the wind*, this little band is devoutly commended by many prayers.

Besides the missionaries, Messrs. Bingham and Thurston, the following persons go out as assistants; viz. Mr. Daniel Chamberlain, *Agriculturalist*, Brookfield, Mass. Dr. Thomas Holman, *Physician*, Cooperstown, N. Y. Mr. Samuel Whitney, *Mechanic and Schoolmaster*, Brandford Con. Mr. Samuel Ruggles, *Catechist and Schoolmaster*, Brookfield, Con. Mr. Elisha Loomis, *Printer and Schoolmaster*, Middlesex, N. Y. All the above named persons are married, and take their wives with them. Mr. Chamberlain has five children, three sons and two daughters, the eldest child aged thirteen. The following Sandwich Islanders, hopeful converts to christianity, belong to the mission as teachers; viz. John Honoorree, native of Owhyhee. Thomas Hopoo, native of Owhyhee. William Tennooe, native of Atooi. George Tamo-

rec,—son of Tamoree, king of Atooi, and Oneeheow, two of the Sandwich Islands,—who has been educated with the other native youths, at the foreign mission school, returns with the mission to his father.

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#### EPISCOPAL CONVENTION.

NEW-HAVEN, Oct. 30.—On Tuesday, the 26th inst. the Convention of the Protestant Episcopal Church of the diocese of Connecticut, met in Trinity Church, in this city.—On Wednesday, the 27th, morning prayers having been read by the Rev. Mr. Ives, of Cheshire—the Right Rev. Bishop White, of Pennsylvania, assisted by the Right Rev. Bishop Hobart of New-York, and the Right Rev. Bishop Griswold, of the eastern diocese, proceeded to the consecration of the Rev. T. C. Brownell, D. D. L. L. D. to the holy office of Bishop, to act as Bishop of the Protestant Episcopal Church, in the diocese of Connecticut.—The services on this occasion, were uncommonly solemn and impressive.—The sermon was delivered by the venerable presiding Bishop; and at the conclusion of the office of consecration, Bishop Hobart addressed the Convention, relinquishing his provisional charge, and taking an affectionate leave of the diocese: after which the Rev. Dr. Bronson, as chairman of the standing committee, in behalf of the Convention, presented an address to the Right Rev. Dr. Brownell, recognizing him as Bishop of the diocese—to which the Bishop returned an answer, accepting the charge, and reciprocating the pledges of good faith and brotherly love, which had been tendered on the part of the Convention.

We congratulate the friends of christianity, on the complete reorganization of the Episcopal Church in Connecticut, by the permanent settlement of a diocesan, whose talents, learning, and piety, give an earnest of great usefulness in the distinguished station to which divine providence has called him. *Reg.*

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#### SUMMARY.

The Treasurer of the American Bible Society acknowledges the receipt of \$1,822 38 donations to that Institution during the month of October.

The Treasurer of the American Education Society, acknowledges the receipt of \$1,035 8 donations during the month of September.

The donations to the American Board of Commissioners for Foreign Missions, from August 16th, to September 15th, amount to \$2,905 45.

Among the number of bequests of the late John Murray, Jr. of New-York, besides sums of from \$50 to \$250 to a number of wor-



thy individuals, is one to the Manumission Society of \$500; to the Female Association for educating poor children, \$500; to the Society for the support of poor widows, \$200; to the Orphan Society, \$200; Humane Society, \$200; Dispensary, \$200; to the New York Hospital, for the purchase of books for the use of the patients, \$100; the income arising on lands, valued from 8 to \$10,000, are set apart for the education and clothing of children of "Friends" in low circumstances; the amount of \$4,000 vested in stock, is left to trustees, who are annually to apply the interest for the use of persons, not members of the Society of Friends; to two worthy Females, \$100, to be distributed at their discretion among the needy.

The late Governor Langdon, of New Hampshire, has bequeathed \$500 to the American Bible Society, \$1000 to the Church of which he was a member, and \$500 to the Rev'd. Mr. Walton's Church.

*Female Auxiliary Bible Society of Cincinnati.*

A report of this Society has lately appeared in the Cincinnati Gazette. From this we learn that the moneys received by the Treasurer, in subscriptions, donations, &c. from July 1816 to July 1819, \$535 56—that of this sum \$471 50 have been expended in promoting the object of the institution—and that there are due, on subscription to the Society, \$198.

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From the Washington Theological Repertory.

*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."*

With many a bright and wond'rous scene  
The earth's fair bosom charms the sight,  
And brighter still 'the gems of Heav'n'—  
Shine in the 'starry train' of night.

Warm are the transports that the ear  
Does to the bounding heart convey,  
When the bard pours the stream of song,  
And music floats the soul away.

And the mind's eye, by fancy's light,  
Far fairer visions can behold,  
Than ever gladden'd earthly eye,  
Or ever earthly poet told.

But far above what eye or ear,  
Or fancy's soaring flight can yield,  
Are the rich treasures of the skies,—  
The glory yet to be reveal'd.

To tell of those high seats of bliss,  
The Seraph's song imperfect proves;  
The builder—is the mighty God,  
The mansions—are for those he loves.